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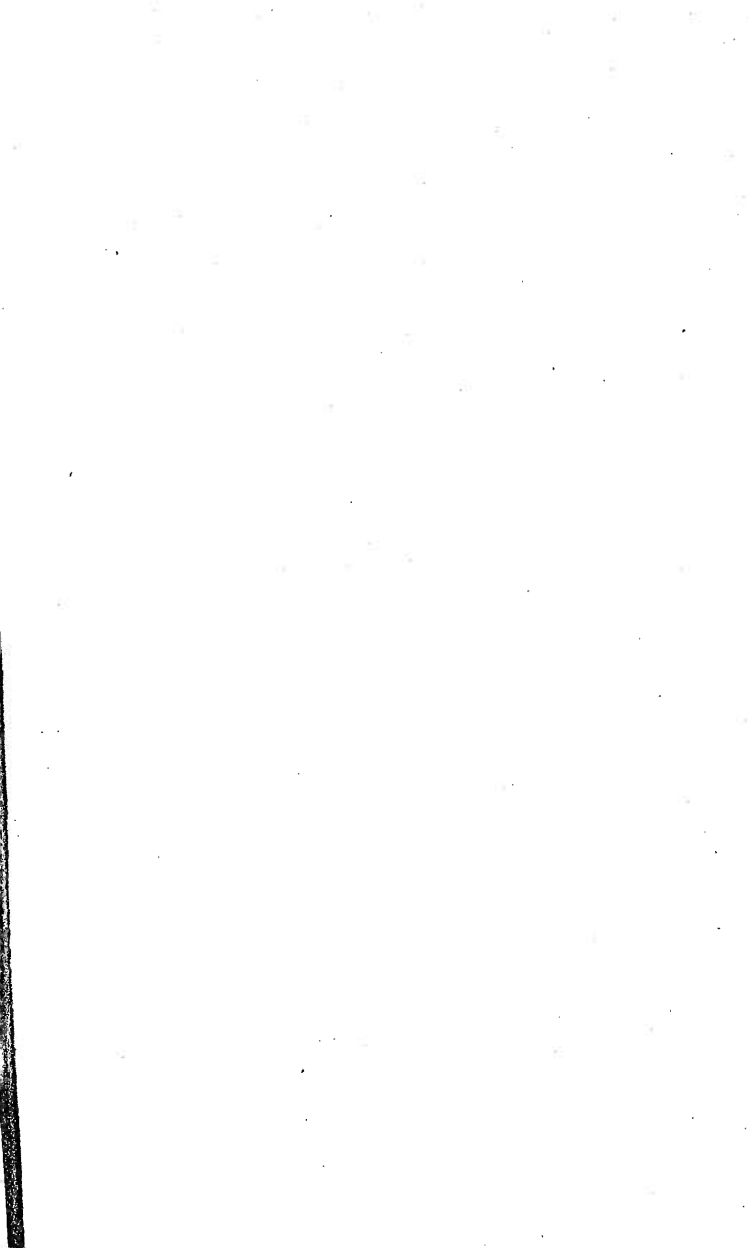
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A TRANSLATION

OF

PAUL'S EPISTLE TO THE ROMANS.

Bible, N. T. Romans, English.

THE
NEW
TRANSLATION

OF

PAUL'S EPISTLE TO THE ROMANS,

WITH AN

INTRODUCTION AND NOTES.

By WILLIAM A. WHITWELL,

MINISTER OF THE CONGREGATIONAL SOCIETY IN WILTON, N. H.

*Given by
Clayton Raymond Bourne*

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PREFACE.

So many great minds have been employed in explaining the meaning of Paul's Epistles, that it may seem useless presumption in an obscure country clergyman to publish the result of his investigations. He is fully aware of the boldness of the attempt, and makes no apology for his temerity. Having occupied his leisure in translating the Epistle to the Romans, he submits the work to the public.

The books upon which he has principally depended for assistance are "*Novum Testamentum Græce, perpetua adnotatione illustratum* a JOH. BENJAMIN KOPPE," Locke's Par-

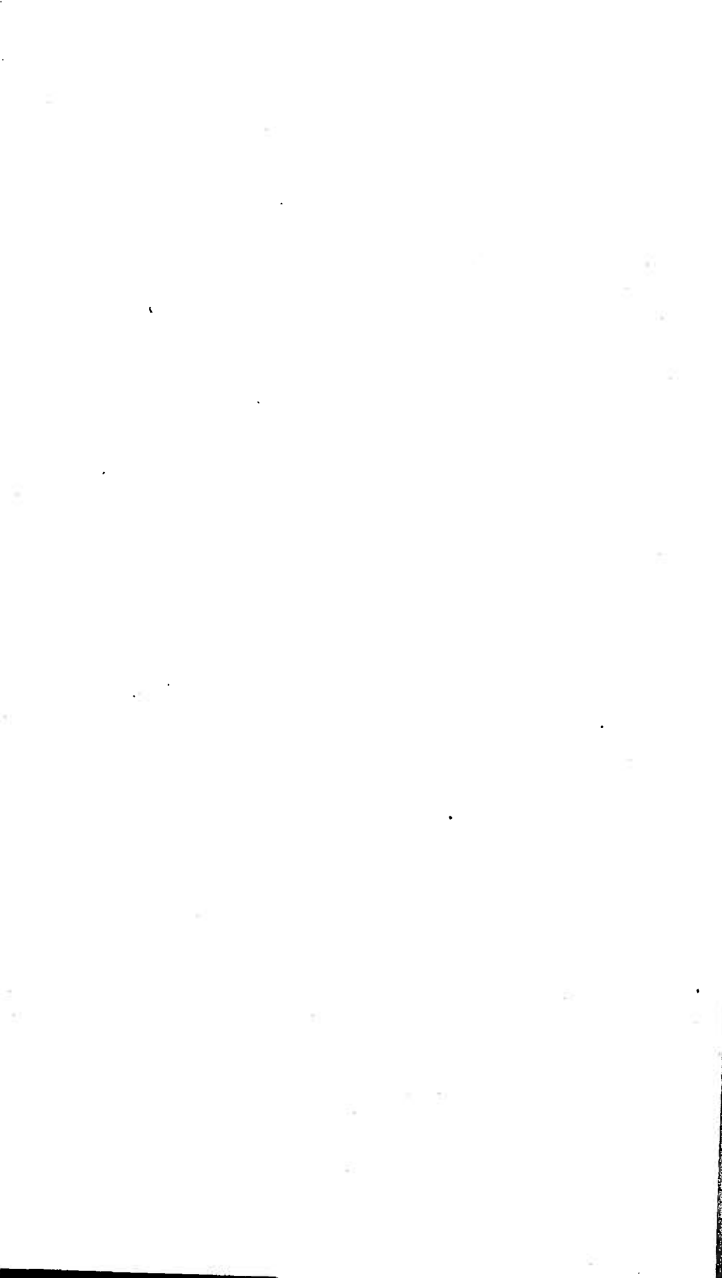
aphrase, Beausobre and Lenfant's Translation of the New Testament, Hammond on the New Testament, Belsham's Exposition of the Epistles of Paul, and Wakefield's Translation of the New Testament. Some others, which he has occasionally consulted, will be found referred to in the notes. Koppe has been the commentator chiefly relied upon; and great help has been derived from Schleusner's Lexicon of the New Testament.

To the distinguished scholar who filled the chair of the Professorship of Sacred Literature in Harvard University in the year 1826, the obligations of the translator, in common with his fellow-students in divinity, are great. The mind that received no enlarged conceptions nor holy aspirations from communion with the mind of such a teacher must have been truly obtuse. But far be it from the writer of this to convey the impression that any thing not before

published, contained in the following sheets, has the sanction of that gentleman's authority. Indeed, in such a performance as the present, any allusion to one entitled to such high respect may savor of irreverence.

The few notes appended are, for the most part, designed to sustain the translation given in the text, rather than to explain the meaning of the Apostle. It is hoped that his sentiments have been expressed, and expressed, too, with sufficient clearness to be readily understood.

Among the many works written to interpret the Epistle to the Romans, which have not come under the notice of the present translator, is the translation of Professor Stuart. The perusal of the reflections of one so deservedly eminent for his learning might have corrected some of the mistakes which may be found in this volume.



INTRODUCTION.

THERE is no incontestable evidence that the believers in Christ at Rome had been visited by any apostle, at the time Paul addressed to them his Epistle. It is, however, reasonable to suppose that the new religion was not long in finding its way to the centre of power and intelligence. We read, that on the day of Pentecost, when the disciples received so unequivocal a proof of Divine favor, there were present at Jerusalem "strangers of Rome." The persecution excited against the Christians in the time of Stephen, obliging them to disperse into all parts;

might have caused some to come to the capital of the world. But even if no particular event can now be referred to as the date of the foundation of the church at Rome, it is not to be believed that the great metropolis, the resort of all nations, the residence of many foreigners, could have been, for a long period, without a body of Christians. The Syrian Orontes bore some sweet water with the bitter, when it flowed into the Tiber.

At the time when Paul wrote, there were many of his friends and acquaintance inhabitants of Rome. Many of them were firm Christians, who, during their residence in other places, had heard Paul preach, and had labored with him in spreading a knowledge of the Gospel. Aquilas and Priscilla had been with Paul for several years. Andronicus and Junias had been his fellow-prisoners. There were also persons of distinction, as Aristobulus and Narcissus, whose households are

saluted ; leaving the impression that several members of these families were Christians.

The fact that so many members of the church at Rome had travelled to Corinth, Ephesus, and elsewhere, shows that they were not in an abject condition, but had property sufficient to enable them to choose their place of residence among several cities, even if banished, as the Jews were in the reign of 'Claudius, from the imperial city. Admitting that some of those whom Paul greets were only transiently in the city, yet there were others, inhabitants of Rome, who in their journeys had become intimately acquainted with the Apostle.

From the Epistle it appears that the church was celebrated throughout the world. Its position made it known to all Christians who visited Rome, and the character it had acquired proves it to have been in a flourishing condition. Although it is not hence to be

inferred that the number of its members was large, yet that this was the case may be gathered from the following considerations. First, the great number of Jews at Rome ; Josephus reckons them at eight thousand. The first Christians that came to Rome were probably converted Jews ; and it is not unreasonable to conjecture, that very many of their countrymen, dwelling in the same city, were afterwards persuaded to embrace the Gospel. Secondly, it is well known, that, seven years after the Epistle of Paul was written, the number of Christians at Rome was so great as to excite the attention of the Emperor, who caused them to be persecuted, charging them with being the authors of a terrible conflagration that laid waste a great portion of the city. The care with which the Epistle to the Romans is written might be named as a third reason to induce the belief that the number of Christians in

the metropolis of the empire was worthy the position they occupied at the time when so elaborate a composition was addressed to them. But enough has been said upon a subject of secondary importance.

The inquiry respecting the proportion between the Jewish and Gentile converts who composed the church at Rome can end only in conjecture. Paul treats both parties with equal consideration.

The time and place at which the Epistle was written are settled by Lardner and Michaelis according to ancient testimony and internal evidence. Corinth was the place where abode Erastus and Caius ; and Cenchreæ was its port. Toward the latter part of the three months during which Paul remained at Corinth, previous to his fifth visit to Jerusalem, he wrote his letter to the Romans. The time when it was written is ascertained in part from the contents of

the Epistle itself, and by a comparison of various dates from sacred and profane history. The time when Tiberius was sole emperor, — when Stephen was stoned, — when the churches had rest, — when the famine under Claudius occurred, — when Paul made the visit to Jerusalem referred to in the second chapter of his Epistle to the Galatians, — all these and various other points must be determined by one who would fix for himself the date of the Epistle. It is sufficient to know the result of others' investigations, without repeating the process by which they obtained it.

Taking the common era of Christ's birth as a fixed date, although it differs four years from the true time, it is found that the Epistle to the Romans was written in the year fifty-eight ; that is, twenty-two years after Paul's conversion, and when the Apostle was fifty-two years old.

The Apostle had enjoyed a large experience of the power of Christianity, and had already written at least six Epistles when he commenced this to the Romans. He is writing to those who lived at the centre of refinement. He is addressing the most intelligent company of Christian disciples then living. The circumstances about him at the time were favorable to a free and full exercise of his mental powers. He had finished his journeys through Asia and Macedonia, and was enjoying comparative ease with his friends at Corinth. He was anticipating a visit to Jerusalem which ought to have gained him a welcome even among the unbelieving, for he was intrusted with alms to the poor. He looked forward to a joyful meeting with the Christians at Rome. The new emperor, Nero, had not, during the first five years of his government, become hardened in cruelty. He had even displayed mildness and good-

ness in his treatment of the Jews. So that Paul might expect to enjoy an opportunity of great usefulness while at Rome.

Taking all the considerations which have been alluded to together, we might anticipate that the Epistle to the Romans would be one of the most finished of his productions.

It is the most elaborate of all his thirteen Epistles. Although written in the "ready and flowing style which is that of an author," it is, as Michaelis remarks of Paul's style, "replete with matter; and the language is so refined and elegant, that it may be considered as a pattern of epistolary writing."

All the other Epistles of Paul, excepting that to the Ephesians, were intended to correct some particular errors which had crept into the church addressed, or they related to some local circumstances which required the notice of the Apostle. But as Paul had never been at Rome, and had received only

favorable accounts of the Christians there, he had no occasion to make a particular reference to the state of the church there established. His design is to give a clear view of Christianity to Jews and to Gentiles, illustrated by such examples and enforced by such arguments as would have most influence on the minds of the men of those times. He treats his subject in the way in which it was customary, in his day, to explain Christianity, — not dogmatically, but controversially. The new religion was met by objections. These must be removed. The Jew especially, who laid claim to a peculiar revelation from heaven, must be made to see the propriety of a new dispensation, the need there was of it, and its vast superiority over the religion of his fathers.

Accordingly, after a suitable introduction, the Apostle explains his purpose, and gives his view of a rational Christian. He shows

how little men knew of God and of duty. He pictures in glowing colors the corrupt state of the world, and declares that Christ was sent to reform mankind. The first objection to this statement would come from the Jew. He has been taught that he belongs to a holy nation. Paul proves that the Israelites are no better than the rest of the world. He goes back to the past, and quotes from the Prophets arguments the force of which a Jew could not but acknowledge. Having, in this manner, sought to produce conviction of the sinfulness of the world, the Apostle declares that men must look for acceptance with God to some other means than those which they had already perverted. Then, interposes the Jew, you make our law of no avail ; we are no more favored, by having a revelation, than the Gentiles. This Paul denies, and enumerates the peculiar advantages of the Jew. But he maintains that

these advantages have not been improved, as the sacred writers abundantly testify. How can the law render him acceptable to God who has disregarded it? Yet, replies the Jew, Abraham, our illustrious progenitor, obtained the peculiar favor of Heaven by observing a rite which his descendants regard as distinguishing all who conform to it as God's people. The Apostle proves this statement to be untrue, and shows that Abraham was acceptable to God before he was circumcised, and that he owed his acceptance, not to circumcision, but to his confidence in Jehovah. This confidence in the promises of God, as made known by Jesus Christ, is the Christian's hope; — a hope confirmed to him by as evident a display of the Divine benignity as was ever manifested to Abraham or any other mortal. It is, too, a hope which all who will may cherish; for as, through the common father of

the human race, men are made liable to suffering, it is but equitable that all, both Jews and Gentiles, should share equally in the blessings to be derived from the new representative of mankind.

The objector urges, — This doctrine, proposed by the Gospel, would lead men to hope for Divine acceptance even though they continued sinners. The mercy of God would be the more conspicuous, if sin increased as the Gospel spread. Paul declares that Christianity has superseded the Law, only to furnish more excellent precepts and far higher motives to the attainment of a holy life ; and that accordingly as these means are used by each individual will he hereafter be judged. The Christian dies to sin. His life is the life of God in the soul. When he receives the rite of baptism, he virtually buries sin, and comes forth from the water to live with Jesus a Christ-like life.

No other religion has been able to make men live as the Gospel and their own true happiness direct them to live. Good as the Jewish law is, the motives it presents are inadequate to enable one to conquer present gratification and practise self-denial ; so that, while duty is evident, temptation gains the mastery. The slave knows that he is forging his own fetters. The victim feels the coils of the serpent twining more and more closely round him. Who shall deliver the wretched sufferer ? God, by the power dispensed to the world through Jesus Christ. He who is thoroughly educated in the school of Jesus is a giant, mighty in every good work. The whole world need, and the intelligent portion of it have been anxiously looking for, such a revelation. Now that it is published, shall the trials and hardships incident to its diffusion deter one believer in it from reposing with filial confidence

upon the Heavenly Father who has made known his beneficent purposes to his children ?

But, merciful as this mode of recovering man from sin is, the Jew may complain that it is not just. The Messiah had been promised to the posterity of Abraham ; and yet the natural heirs of the promise had been excluded, or, at best, are obliged to share equally with other nations. To refute this objection, Paul advances the doctrine, that God has the sole disposal of his favors. He may bestow them on whomsoever he sees fit. He has always used his sovereign power, even in regard to the children of Abraham. Some of them enjoyed advantages which were denied to Ishmael, Esau, and the Israelites in Egypt and in the desert. It would be just for the Gentiles to be now preferred to the Jews, as the Jews had heretofore been preferred

to the Gentiles. Besides, the Messiah did first come to the Israelites. The promises respecting him were faithfully fulfilled. Jesus had taught and suffered in Judea. If his countrymen are rejected, they are so only because they have rejected Jesus Christ. Moreover, this incredulity was in strict conformity with the teachings of the prophets, who had announced that the Jews would not believe, and that other nations would enjoy the sunlight of God's favor. To conclude the answer to the objection, it is not true that all the descendants of Abraham have not enjoyed the blessings of the Gospel. Thousands of them have embraced it; and it is not extravagant to hope, that, at a future period, all Israel will be converted. Let not, therefore, the Gentile convert exult over the Jew; but rather let all, grateful for the abundant mercies which God has bestowed by the Gospel, seek to dis-

play its hallowing influence in their conduct.

Obedience is the first great lesson which Christianity teaches. Therefore, says Paul, respect those vested with power, out of reverence to the Divine Source of all power. Be careful that the spirit of sedition, which is so rife at Rome and in Syria, does not drive out the Christian spirit. To this end, cultivate peace, love, and harmony among yourselves. Strive to help each other on the way to heaven. Be diligent in the work of self-cultivation, knowing that this state of discipline can be enjoyed only for a time. May God enable you to attain to a full perception of the happiness resulting from a steadfast obedience to those truths which were long concealed from man, though intimated by the teachings of the prophets, and now, by the preaching of Jesus and his apostles, clearly revealed to your minds !

These brief hints respecting the argument pursued by Paul will, it is hoped, prepare the reader to understand the contents of the Epistle. Some of the suggestions offered may not be assented to, as they have not, to his knowledge, any other authority to support them than the opinion of the writer of this Introduction. The leading thought in the Apostle's mind is apparent, and, it is believed, has been distinctly stated. For the rest, as the Epistle contains no local references, Paul may be permitted to speak for himself.

No attentive reader of this Epistle can fail to perceive that Paul's style, though free and flowing, is very far from being unstudied or parenthetical. The character of the writer is apparent throughout. His zeal and his charity, his fearless independence and his humility, his knowledge of man and his ingenuousness, his love for the Jews and his

love for mankind, his profound reverence for God and his quick sensibility of reproach, are qualities so harmoniously blended, that they awaken the interest of every reader. The ardor and boldness of the Apostle attract attention, while his judgment and discretion excite admiration. Take him as he was when writing to the Romans, and we perceive the mighty change wrought in a pious and well-educated Jew, of whom every devout son of Abraham would have been proud, by the heavenly influence of Christianity.

In conclusion, it may be stated that Paul was released from his first imprisonment at Rome, but, being there a second time, he was again made prisoner and condemned to death. It is believed that he was beheaded A. D. 65, when he was fifty-nine or sixty years old.

THE EPISTLE OF PAUL TO THE ROMANS.

CH. I. PAUL, a servant of Jesus Christ, appointed an apostle, chosen to preach the
2 Gospel of God, which had been beforetime
3 announced in the sacred Scriptures, concerning his son, by descent of the family of
4 David, but by the holy spirit powerfully declared to be the Son of God by his resurrection from the dead, Jesus Christ our
5 Lord, by whom we have received the apostolic office, that we might persuade all nations to believe in him ; among whom are
6 ye, disciples of Jesus Christ : to all who are such in Rome, beloved of God, the

favor and peace of God our Father and of our Lord Jesus Christ be with you.

8 Especially am I, as a follower of Jesus Christ, grateful to my God, on account of you all, that your fidelity to the cause of Christ is celebrated throughout the world.

9 God, whom I serve with my whole mind according to the doctrines of his Son, bears witness how unceasingly I make mention of
10 you in my prayers, beseeching, God willing, that I may be so far favored as to
11 come to you. For I am anxious to see you, that I may impart to you some spiritual
12 comfort to confirm your faith ; that is, that we may mutually comfort and strengthen
13 each other. You should know, brethren, that I have often purposed coming to see you, though hitherto prevented, that I might bestow some benefit upon you and
14 also upon the other Gentiles. I am bound to the Greeks and the Barbarians, to the

15 enlightened and unenlightened; therefore
have I always desired to preach the Gospel to you at Rome.

16 I am not ashamed of the Gospel of Christ; for it is the doctrine of God, able to save every one who believeth, both Jew
17 and Gentile. By it a way of obtaining acceptance with God is revealed, so that the faith of believers shall be constantly increased, as it is written, "He who is accepted shall enjoy the fruits of faith."

18 For the indignation of God is revealed from heaven against the impiety and wickedness of men, who check the spread of
19 the truth by depravity. Since it is plain they had the knowledge of God; for God
20 had made himself manifest to them; for though invisible, yet from the beginning of the world his eternal power and divine majesty could be discerned by his works.
21 So that they are inexcusable, because, hav-

ing the knowledge of God, they did not worship him as God, nor acknowledge his favors ; but were deceived by their own fancies, and their dull minds were clouded.

22 Boasting themselves wise, they became
23 fools ; and changed the majesty of the incorruptible God into an image of corruptible man, and also of birds and of beasts
24 and reptiles. Wherefore God suffered them according to their impure affections to fall into shameful lusts, by defiling their bodies
25 with each other. Because they changed the true God into a counterfeit, and worshipped the creature instead of the Creator,
26 tor, who is blessed for ever ; amen ! On this account God permitted them to become subject to the vilest concupiscence. For the women perverted their natural
27 desires into what was unnatural ; and in like manner the men, abandoning the natural desire of women, burned in their lust

toward each other, men with men committing abominations ; and receiving the just punishment of their wickedness in
28 their own persons. As they would not reverence God, God suffered their perverse inclinations to increase, so that they were guilty of all manner of baseness ;
29 being filled with all iniquity, with impurity, villany, rapacity, malignity ; full of envy, murder, strife, treachery, malevo-
30 lence ; informers, slanderers, enemies of God, insolent, haughty, arrogant, inventors
31 of evil, without filial affection, senseless, treacherous, without natural affection, implacable, cruel ; who, knowing the decree
32 of God that they who do thus must perish, not only do such things, but associate with those who do them.

CH. II. Thou, therefore, O man, whoever thou art, that condemnest, art inexcusable. For while thou art condemning

another, thou condemnest thyself ; for thou
2 who condemnest art doing the same. We
know that the just punishment of God will
come upon all those who do such things.
3 Canst thou presume, O man, who con-
demnest those who do such things, and
art doing the same, that thou wilt escape
4 the punishment of God ? Dost thou de-
spise his rich goodness, and forbearance,
and long-suffering ; not considering that
the goodness of God should lead thee to
5 reformation ? By thy hardness and impen-
itence of heart dost thou accumulate pun-
ishment for thyself, in the day of punish-
ment, when the righteous judgment of God
6 shall be displayed, who will render to
7 every man according to his works ; to
those who, by perseverance in goodness,
are seeking for glory, honor, and immortal-
8 ity, eternal life ; but to the rebellious, who
disobey the truth and serve wickedness, in-

9 dignant wrath, tribulation, and anguish upon
every soul of man that doeth evil, to the
Jew first, and also to the Gentile ; but
10 glory, honor, and peace to every one who
doeth good, to the Jew first and also to the
11 Gentile ? For there is no respect of per-
12 sons with God. As many as have sinned
without the law shall also perish without
the law ; and as many as have sinned with
the law shall be condemned by the law.
13 Not they who hear the law are acceptable
14 to God, but they who obey it. When
the Gentiles, who have not the law, do
by the dictate of nature what the law com-
mends, they are a law unto themselves.
15 They prove that a law is engraven upon
their minds, conscience being their guide ;
and this, hereafter, will acquit or condemn
16 them in the day when God shall judge the
secret motives of men by the Gospel of
Jesus Christ, which I have preached.

17 But you are a Jew, who place your dependence upon the law, and boast of your
18 knowledge of God, and know his will, and can determine controversies, being instructed out of the law ; and persuade yourself that you are a leader of the blind, a light to those in darkness, a reformer of
20 the wicked, an instructor of the ignorant, having a profound knowledge of the truth as exhibited by the law.

21 Thou who teachest another, teachest thou not thyself? Thou who preachest,
22 Do not steal, dost thou steal? Thou who sayest, Do not commit adultery, dost thou commit adultery? Thou to whom idols are an abomination, dost thou commit sacrilege? Thou who primest thyself upon thy law, dost thou render the true God
24 despicable by breaking the law? "For by you the name of God has been rendered profane among the heathen," as it is written.

25 Circumcision will avail you, if you keep
the law ; but if you break the law, your
26 circumcision becomes uncircumcision. If
the uncircumcised man keep the precepts
of the law, shall he not be regarded as
27 circumcised ? And shall not the uncir-
cumcised by birth, who keep the law, con-
demn you, who, though circumcised and
instructed in the Scriptures, yet transgress
28 the law ? For he is not a Jew who is
so outwardly, neither is that circumcision
29 which is outward in the flesh. But he is
a Jew who is so inwardly, and circumcis-
ion is that of the heart, observing the
spirit, and not the letter of the law, whose
praise is not of men, but of God.

CH. III. In what, then, is a Jew the bet-
ter, and what is the benefit of circum-
2 cision ? Much, in every respect ; chiefly,
because the Jews have the promises of
3 God. What, then, if some disbelieve, will

their unbelief render the promises of God
4 vain ? By no means ; let God be true,
though every man prove false. As it is
written, “ That thou mightest thyself prove
true in thy promises and prevail when thou
5 art judged.” But if our wickedness render
the veracity of God conspicuous,
what shall we say ? Will not God be un-
just in inflicting punishment ? (I speak
6 as a man pleading for himself.) By no
means ; for how, then, will God judge the
7 world ? If by my infidelity the veracity
of God is rendered more illustrious, why
8 am I condemned as a sinner ? And why
shall we not say, as we are falsely accused
and charged with saying, Let us do evil
that good may come ? They who act
on this principle are justly condemned.
9 In what, then, are we the better ? In nothing.
For we have before proved that both
10 Jews and Gentiles are all sinners. As it is

11 written, "There is no one good." "There
is no one wise, no one who seeketh God."
12 "All have gone astray, they have become
useless. There is none that doeth good,
13 there is not even one." "Their throat is
an open sepulchre, they deceive with their
tongues." "The poison of asps is under
14 their lips." "Their mouth is full of curs-
15 ing and bitterness." "Their feet are swift
16 to shed blood. Destruction and misery
17 are in their paths ; and they know not
18 the way of peace." "They have no fear
of God before their eyes."
19 We know that whatever the law directs
is addressed to those who are subject to
it. So that every mouth is shut, and the
whole world is proved guilty before God ;
20 because no one can claim to be accepted
by him for his observance of the law. For
the law makes known that men have trans-
gressed it.

- 21 But now, as was foretold by the law
and the prophets, terms of acceptance with
God, without the observance of the law,
22 are announced — that acceptance, which
is to be obtained by faith in Jesus Christ
— to all, without exception, who believe.
23 There is no difference, for all have sinned
and cannot boast of righteousness before
24 God. They are accepted by his unmer-
ited favor, through the deliverance which
25 is by Jesus Christ, whom God hath exhib-
ited as a token of his propitious disposition
toward those who believe on him ; to de-
clare his benignity by the forbearance of
26 God in overlooking sins that are past ; to
show his mercy at this time, that he may
be known to be merciful and the bestower
of mercy on all who believe in Jesus.
- 27 Where, then, is there room for boasting ?
It is taken away. By what law ? By that
of works ? No, but by the law of faith.

28 We infer, therefore, that a man is accept-
ed by faith independently of the works of
29 the law. Is God the God of the Jews
only? Is he not also of the Gentiles?
30 Surely, of the Gentiles. For there is but
one God who accepts the circumcised by
faith and the uncircumcised by the same
faith.

31 Is this doctrine of faith at variance with
the Scriptures? By no means; it accords
1 with them entirely. [CH. IV.] For in-
stance, what benefit did our father Abra-
2 ham obtain from circumcision? If Abra-
ham were approved for his conduct, he
might pride himself upon it; but not be-
3 fore God. For what say the Scriptures?

“ Abraham believed God, and it was ac-
4 counted to him as goodness.” Now by him
who performs, the recompense is not re-
5 garded as a gift, but a debt. But to him
who does not perform, but believes on him

who graciously accepts the ungodly, his
6 faith is reckoned for goodness. David also
describes the blessedness of the man on
whom God bestows favor, though he can-
7 not claim it for his merit. "Happy are they
whose iniquities are forgiven, whose sins are
8 pardoned ; happy the man whose sin the
9 Lord remits." Was this happiness to the
circumcised, or also to the uncircumcised ?
For we say that faith was accounted to
10 Abraham for goodness. At what time was
it reckoned to him ? Was it after his cir-
cumcision, or before ? Not after his cir-
11 cumcision, but before. And he received
the mark of circumcision as a seal of
acceptance by faith, while yet uncir-
cumcised ; that he might be the father
of all uncircumcised believers, that they
12 might be accepted, and the father of
the circumcised ; not of the circumcised
alone, but of all who walk in the steps

of our father Abraham, while yet uncircumcised and a believer. For the promise to Abraham or to his posterity, that he should be possessor of the world, was not on account of his observance of the law, but because he had gained acceptance by his faith. If they who obey the law are heirs, faith becomes useless and the promise void. Moreover, the law exposes one to punishment ; for where there is no law, there is no transgression. Whence it follows that we are heirs by faith, that the inheritance may be a gift ; and thus is the promise confirmed to the whole race, not to those of the law alone, but to all those who have like faith with Abraham, who is the father of us all ; as it is written, “ I have made thee the father of many nations ” ; by the power of God in whom he believed, who raiseth the dead, and calleth those that are not,

18 as though they were. Abraham, against hope, confidently believed, and thus it happened that he was the father of many nations ; according to the declaration, “ So
19 shall thy posterity be.” Being strong in faith, he did not regard the feebleness of his body, though a hundred years old, nor
20 the deadness of Sarah’s womb. He did not hesitate through distrust in the promise of God, but cherished a constant faith,
21 sustained by his reverence for God ; being fully persuaded that he who had promised was able to perform. Therefore he
22 received the reward of virtue. Now it was not written “ that he thus received ”
24 for his sake alone ; but for us also, who shall receive reward by believing on him who raised Jesus, our Lord, from the dead,
25 who was delivered up for our sins, and raised that we might be certain of divine favor.

CH. V. Being, then, accepted by faith, we have peace with God, by our Lord Jesus
2 Christ ; by whom we have access, by faith, to the favors which we enjoy ; and we rejoice in expectation of the happiness
3 promised. Not only so, but we rejoice amid trials also ; knowing that trial pro-
4 duceth constancy, and constancy self-
5 esteem, and self-esteem hope ; and this hope deceiveth not. For by the gift of the holy spirit, our hearts are overflowing with the proofs of God's love toward
6 us. Even while we were yet ungodly,
7 Christ died for us wretched. One would not willingly die for an innocent man ; but for a benefactor one would readily hazard
8 his life. God gives proof of his love towards us in this, that, while we were yet
9 sinners, Christ died for us. How much more, then, when now we have the promise of favor by his blood, shall we be

- 10 saved from punishment by his love ! If, while we were enemies, we received the assurance of the forgiveness of God by the death of his Son, how much more, having had this assurance, are we secure of the divine favor now that his Son lives !
- 11 Not only so, but we rejoice in the favor of God, by our Lord Jesus Christ, through whom we have received the assurance of pardon.
- 12 As by one man sin entered into the world, and death by sin, so death has passed upon all men, inasmuch as all
- 13 have sinned. Before the law, sin was in the world ; but sin is not reckoned
- 14 as sin where there is no law. Yet death reigned from Adam to Moses, even upon those who did not sin like Adam, who prefigured what was to come.
- 15 But not as the transgression was the gift. If by the transgression of one

many died, much more by the love of one man, Jesus Christ, did the unmer-
16 ited favor of God abound to many. And not as the sin of one was the blessing ; for the sentence was punishment for one transgression ; but the gift, pardon and the promise of eternal life, notwithstanding
17 many offences. As, by the transgression of one, death reigned on account of one, so they who have received the exceeding abundance of the unmerited gift of God's favor reign in life by one, Jesus
18 Christ. Wherefore, as by one act of transgression the punishment of death passed upon all men, so by one act of righteousness the gift of eternal life was bestowed
19 upon all men. As by the disobedience of one man many are regarded as sinners, so by the obedience of one man
20 many are regarded as righteous. The law, wherever it had effect, increased transgres-

sion, but where sin abounded, grace has
21 superabounded, that as sin reigned, bringing death, so also grace might rule, with the promise of pardon and eternal life by our Lord Jesus Christ.

CH. VI. What shall we say, then ? Shall we continue to sin in order to make a more signal display of divine benignity ?
2 God forbid ! We have died to sin ; how
3 shall we longer live in it ? Do you not know that as many as were baptized into the faith of Jesus Christ were baptized
4 into a similitude of his death ? We were buried in baptism as emblematical of his burial, that, as Christ rose from the dead to a glorious life with the Father, we too
5 must live a new life. If we have been partakers of his death, we shall partake of
6 his resurrection ; remembering this, that our former lives were crucified with Christ that the body of sin might be destroyed,

7 and we be no longer slaves to sin. For
8 he that is dead is free from sin. If we
died with Christ, we must believe that
9 we ought to live as he lived ; remembering that Christ, having risen from the
dead, lives immortal. Death has power
10 over him no more. In that he died, he
died on account of sin but once ; now
11 that he lives, he lives with God. So
also do ye ; consider yourselves dead to
sin, but living to God by the love of our
Lord Jesus Christ.

12 Suffer not, then, sin to reign in your
mortal body to obey its depraved lusts.
13 Neither yield your powers, as instruments
of iniquity, to sin. But yield yourselves
up to God as regenerated men, and your
powers as instruments of righteousness to
14 be employed in the service of God. For
sin must no more rule over you ; since
you are no longer under the law, but
under a gracious dispensation of mercy.

15 Because we are no longer bound to the
law, but are bound by love, shall we
16 therefore sin? God forbid! Know you
not that to whomsoever you yield your-
selves obedient servants, his servants you
are; if to sin, to receive its wages, death;
if to goodness, to receive its rewards, par-
don and eternal life?

17 Thanks be to God, that, from being the
servants of sin, you heartily obeyed the
form of doctrine in which you were in-
18 structed. Having been set free from the
service of sin, — I speak generally, — you
became, according to the weakness of your
19 state, the servants of righteousness. For
as you offered your powers slaves to de-
pravity, to be defiled with all iniquity, so
now they are servants to righteousness, to
20 bring forth the fruits of holiness. When
you were slaves to sin, you were under
21 no obligation to righteousness. What ad-

vantage did you receive from that course of which you are now ashamed ? Its end is
22 destruction. But now, being set free from sin and become the servants of God, you have holiness for the fruit and eternal life
23 for the reward. The wages of sin are destruction ; but the gift of God by Jesus Christ our Lord is eternal life.

CH. VII. Are you ignorant, brethren, — for I address those acquainted with the law, — that the law has power over a man as
2 long as he liveth ? For example, a married woman is bound by law to her husband as long as he lives ; but if the husband die, she is free from the law respect-
3 ing him. So, then, if she take another man while her husband is alive, she is called an adulteress ; but if the husband die, she is free from the law, and is not an adulteress by becoming the wife of another.

4 In like manner, my brethren, you are discharged from the law by the death of Christ, so that you may be joined to another, who is risen from the dead, that
5 we may bring forth fruit to God. For when we were without the spirit, the sinful passions, which were in us during the law, were inciting us to bring forth every
6 kind of misery. But now we are released by death from the law to which we were subject, so as to serve with a new spirit and not an old law.

7 What shall we say, then? That the law is sin? Far from it. But for the law I had not known sin. I had not known desire to be evil, unless the law
8 had said, "Thou shalt not covet." Sin, seizing an opportunity by this command, produced in me all manner of concupiscence; without a law sin would not live.
9 Once I was without a law, but, the com-

mandment coming, sin, which was dormant, came to life, and I went downward
10 to ruin. So the commandment, designed
for my happiness, became fatal to me.
11 For sin, having seized an opportunity by
the commandment, seduced me, and thus
12 brought me to destruction. So, then, the
law is holy and the commandment holy
and just and good.

13 Did, then, that which is good become
destructive to me ? Far from it. But sin,
that it might be apparent how great it is,
wrought misery in me by the power of the
good thing ; that, by the commandment,
the exceeding corruption of sin might be
made manifest.

14 We know that the law is spiritual ; but
15 I am without the spirit, a slave to sin. I
know not what I am doing ; what I approve
not, that I do ; and what I hate, that I am
16 performing. If I disapprove what I keep

doing, I acknowledge the law to be good.
17 It is not I that do this, but sin, that dwells
18 in me. For I am conscious that in me,
that is, in my body, there dwelleth no
good ; the desire is present, but the per-
19 formance I find not. I do not the good
I approve ; the evil I disapprove I do.
20 If I do what I would not, it is not I that
21 do it, but sin, that dwells in me. I dis-
cover, then, a power, by which, when I aim
to be good, evil is brought near to me.
22 With satisfaction my mind would make
23 the law of God its rule ; but I perceive
another power in my body at war with
the dictates of my mind, and subjecting
me to the law of sin, which is in my mem-
24 bers. Wretched man that I am ! Who
will deliver me from this body which will
25 cause my ruin ? I return thanks that I
am delivered by our Lord Jesus Christ.
Therefore I, the same person, with my

mind serve the law of God ; with my body, the law of sin.

CH. VIII. There is, therefore, now no fear of punishment to those who are Christians. For the spiritual law of life by Jesus Christ sets me at liberty from the thraldom of sin and misery. For what the law could not do, because it was weakened by our appetites and passions, God has done, who, on account of sin, has sent his own Son, with a body exposed like ours to sin, to break the power of sin over our vicious propensities ; that the rewards of righteousness should be enjoyed by those of us who live according to the spirit and not according to the promptings of evil desire. They who are without the spirit make the body the object of their regard ; they who have the spirit attend to the dictates of the spirit. The bent of the appetites is to destruc-

tion ; the tendency of the spirit, to life
7 and peace. For the inclinations of the
appetites are at enmity with God, since
they are not subject to the law of God,
8 neither can they be. They who are un-
der the dominion of appetite cannot please
9 God. Ye are not subjects of appetite,
but of the spirit, because the spirit of God
dwells in you. But if any of you have not
the spirit of Christ, he is not his disciple.
10 If Christ's spirit be in you, the body is
dead as to its liability to sin, but the spirit
11 is life through holiness. If the spirit of
him who raised up Jesus from the dead
dwell in you, he who raised up Christ
shall quicken even your frail bodies through
his spirit that dwelleth in you.
12 So then, brethren, we are under no obli-
gation to appetite, to live according to its
13 directions ; for, if you live according to
them, you will be miserable ; if you mortify

the body by the spirit, you shall be happy.

14 For as many as are led by the spirit of God
15 are the sons of God. You have not received again the slavish spirit of fear, but the filial spirit by which we cry, Abba,
16 Father. This same spirit confirms our own convictions that we are the children of God.

17 But if children, then heirs ; heirs of God and joint heirs with Christ. So if we suffer with him, we may also share with
18 him in happiness. I reckon the sufferings of the present as nothing, in comparison with the happiness which is to be disclosed
19 to us. For creation anxiously waits for the time when the happiness of the sons
20 of God shall be made manifest. Creation is now subject to grievous misery, not by its own choice, but by the will of its governor, under a hope that this very creation, being delivered from the slavery of corruption, may enjoy the immortal liberty

22 of the sons of God. We know that all nature groaneth and is in travail until now.

23 Not only so, but they who have received the first fruits of the spirit, and we ourselves, groan, waiting to be released from corruption and to be adopted as the sons of
24 God. This our hope is our happiness.

It is hope, not possession ; for how can one hope for that he already possesses ?

25 But if we hope for that which we do not possess, let us wait in patience.

26 Moreover, the spirit supports us in our afflictions ; and even when we know not how to express ourselves in prayer, this same spirit pleads for us, without any utter-
27 ance of ours. For he who searcheth the heart knows what the purpose of the spirit is, that it is conformable to his will in its requests for Christians. And we know
28 that all things will eventuate in good to those who love God, those who have been

29 invited according to his will. For those who were objects of his love he separated to be images of his Son, that he might be the first-born of many brethren.

30 Those whom he separated, he invited ; and whom he invited, these he knew to be worthy of acceptance ; and those whom he accepts he will admit to glory.

31 What shall we say after this ? If God
32 be for us, who shall be against us ? He who spared not his own Son, but delivered him up for us all, will he not with
33 him freely give us all things ? Who shall accuse the beloved of God ? God, who
34 approves them ? Who shall condemn ? Christ, who died, or rather, who hath been raised again ; who also is on the right hand of God ; who likewise intercedes for us ?

35 What shall separate us from the love Christ bears to us ? Oppression ? Distress ? Persecution ? Famine ? Penury ? The

36 sword ? As it is written, “ For thy sake
we are killed all the day ; we are counted
37 as sheep for the slaughter.” Nay, in all
these things, we are more than conquerors
38 through him who has loved us. For I
am persuaded, that neither death, nor life,
nor dignitaries, nor kings, nor emperors,
39 nor what now is, nor what is to be, nor
heaven, nor earth, nor any other created
thing, shall separate us from the love God
offers us by Jesus Christ.

CH. IX. I speak the truth, before Christ
I lie not ; my conscience, open to the in-
spection of the holy God, is my witness
2 that my grief is great and my anguish of
3 heart incessant. I could wish myself sep-
arate from Christ for my brethren, my nat-
4 ural kinsmen ; who are Israelites, who have
the honor of being adopted as sons, whose
are the covenants and the law and the ser-
5 vice of the temple and the promises, whose

are the fathers, and from among whom the Messiah was to be born ; he who is above all being God blessed for ever. Amen !

- 6 Think not that the promise of God has failed. For not all who are of Israel are
7 Israelites ; neither, because they are of the race of Abraham, are all sons ; but
“ through Isaac shall thy race be named.”
8 That is, the natural descendants are not the children of God, but the children of
9 the promise are reckoned the race. For the terms of the promise are, “ At that time I will come, and Sarah shall have a son.”
10 Not only so, but it was thus with Rebecca also, having conceived offspring by our father
11 Isaac. Before the children were born, or had done any thing good or ill, that the chosen purpose of God might be seen to
12 be not from merit, but from choice, it was told her “ that the elder should serve
13 the younger.” As it is written, “ Jacob have I loved, but Esau have I hated.”

14 What, then, shall we say ? Is God un-
15 just ? Far otherwise. In the same man-
ner Moses says, “ Very merciful shall I
be to whom I shall be merciful, and com-
passionate to whom I shall show compas-
16 sion.” So, then, it is not he who wills, nor
he who runs, but he who receives mercy
17 from God. So, too, the Scripture says
to Pharaoh, “ For this purpose have I
kept thee alive, that I might manifest my
power by thee, and that my majesty might
18 be declared in all the earth.” So, then,
he bestows favors on whom he will, and
withholds them from whom he will.

19 Why, then, you may say to me, does
he condemn ? Who has resisted his will ?
20 But, O man ! who art thou that disputest
with God ? Shall the work say to the
21 workman, Why hast thou made me thus ?
Or has not the potter power over the clay
to make of the same mass one vessel for an

honor-
22 able ? What if God, that he might inflict
punishment and display his power, has
borne with much patience with vessels
23 destined to destruction, that he might display
his exceeding benignity to the chosen
vessels which he has destined for glory ?
24 Of this number are we, whom he has invited,
not only from among the Jews, but
25 also from the Gentiles. As he says, in
Hosea, “ I will call a people not mine,
my people ; and her not beloved, beloved ;
26 and it shall be in a place where it was
said to them, Ye are not my people, there
they shall be called the sons of the living
27 God.” Isaiah proclaimed concerning Israel,
“ Although the number of the children of
Israel should be as the sand of the sea,
28 only a remnant shall escape. For most
quickly and certainly shall the threatening
be effected according to his truth ; the

threatened decree will the Lord cause to be completely executed upon the land."

29 And as Isaiah has said before, "Unless the Lord of hosts had left us barely a seed, we had become as Sodom and we had been as Gomorrah."

30 What, then, shall we object? The Gentiles, not seeking acceptance with God, obtain acceptance, the acceptance which results from faith; but Israel, pursuing the law, which offers acceptance, do not arrive at the acceptance of the law. Why? Because they sought it not by faith, but 33 by the works of the law. For they struck against the stumbling-stone, as it is written, "Lo! I place in Zion a stone of stumbling, a rock in the way; and every one who trusteth to it shall not be disappointed."

CH. X. Brethren, the desire of my heart and prayer to God concerning Israel is

2 for their happiness. I bear them testimony
that they have a godly zeal, but not wisely
3 directed. For, not knowing how to obtain
the favor of God, they sought to obtain it
by a way of their own, neglecting the
4 means which God was offering them. For
Christ has put an end to the law, that
God's favor may be offered to every be-
5 liever. Moses, indeed, thus describes the
way of obtaining acceptance by the law, —
“That the man who does these things
6 will be made happy by them.” But the
language of acceptance by faith is, — “Say
not in thy heart, Who shall ascend to heav-
7 en? (that is, to bring Christ down;) or,
Who shall descend into the abyss? (that
8 is, to bring up Christ from the dead.)” But
what says it? “The doctrine is nigh
thee, in thy mouth and in thy heart.”
It is the doctrine of faith, which we preach.
9 For if thou shalt profess with thy mouth

that Jesus is Lord, and believe with thy heart that God raised him from the dead, 10 thou shalt be happy. By public profession and right dispositions will a man obtain the 11 approbation of God. The Scripture says, “Whoever believes on him shall not be 12 disappointed.” There is no distinction of Jew and Gentile ; for the same Lord of all is rich to all who call upon him 13 for help. “Every one who calls on the 14 name of the Lord shall be happy.” Now, how can they call on whom they have not believed ? And how can they believe, when they have not been instructed ? And how can they be instructed without a 15 preacher ? And how can there be preachers, unless they be sent ? As it is written, “How beautiful the messengers of peace, the joyful preachers of good tidings !” 16 But all do not obey the good tidings. For Isaiah says, “Lord, who has be-

17 lieved our instruction ? ” So, then, that
men should believe, they must be instructed ;
and that men should be instructed is
18 by the appointment of God. But, I ask,
have they not been instructed ? Certainly.

“ The sound went forth into all the earth,
and their words to the bounds of the
19 world.” Further, I ask, had not Israel
reason to expect this ? Yes. For Moses
says, “ I will excite your jealousy by a
worthless nation, by an idolatrous nation
20 will I provoke you.” And Isaiah says,
boldly, “ I am found of those who seek
me not ; I am visible to those who ask not
21 for me.” To Israel he says, “ I spread
out my hands all the day to a disobedient
and rebellious people.”

CH. XI. Do I, then, say that God has re-
jected his people ? By no means. For
I am an Israelite, of the race of Abraham,
2 of the tribe of Benjamin. God has not

rejected a people that he once made his own. Know you not what the Scripture, in the part relating to Elijah, says; how he complained to God about Israel, saying, “Lord, Lord, they have killed thy prophets and undermined thine altars; and I only am left, and they seek my life”?

4 But what is the answer to him? “I have left seven thousand men, who have not bowed the knee to Baal.” So, then, even at this present time, there is a portion left to receive the favor, which depends on his will and is not bound by any performance of the law; otherwise it would not be a gift from God.

7 How, then? The favor Israel was seeking for he has not obtained. A few have obtained it; but the rest were made stupid. 8 As it is written, “God has given them the spirit of slumber, eyes that do not see and 9 ears that do not hear unto this day.” And

David says, "Let their table become a
snare, and a net, and a cause of offence,
10 and a punishment to them. Let their eyes
be darkened so as not to see ; and do thou
bow down their back always."

11 Do I imply that they have stumbled, so
as to fall? By no means. But by their
lapse, salvation, to excite them to emula-
12 tion, is come to the Gentiles. Now, if
their lapse be the prosperity of the world,
and their loss the gain of the Gentiles,
how much more their possession of the
Gospel !

13 I speak to you Gentiles ; inasmuch as
I am apostle of the Gentiles, I endeavour
14 to gain honor for my office, that I may
rouse the emulation of my countrymen and
15 save some of them. For if their rejection
be the reconciliation of the world, what will
their acceptance be, but life from the
dead ?

16 Since the first fruits are consecrated,
so will be the loaf ; if the trunk be sacred,
17 so will be the branches. If some of the
branches are cut off, and thou, a wild
olive, art ingrafted into them and made
to partake of the stock and richness of
the olive, do not exult over the branches.
18 For why shouldst thou exult ? Thou
bearest not the trunk, but the trunk thee.
19 Sayest thou, 'The branches were cut off
20 that I might be ingrafted ? Very well ; they
were cut off for unbelief, thou hast been
set up by belief. Be not high-minded, but
21 fear. For if God spared not the natural
22 branches, neither may he spare you. Be-
hold the kindness and severity of God !
Towards those who fell, severity ; toward
you, kindness, if you remain in goodness.
23 Otherwise, you will be cut off ; and they,
if they continue not in unbelief, can be
ingrafted ; for God is able to ingraft them

24 again. For if thou wert cut off from the natural wild olive, and against nature ingrafted into the cultivated olive, how much more easily can they, which are natural, be ingrafted into their own natural olive !

25 Brethren, in order that you may not be conceited, I wish you to know this secret. Insensibility has befallen a part of Israel, until the whole body of the Gentiles pro-
26 fess the Gospel ; and then all Israel will become Christians. As it is written, “ There shall come a deliverer for Zion, and he shall turn away ungodliness from
27 Jacob ; this is according to my promise with them, when I shall take away their
28 sins.” So, then, the aversion of the Israelites was for your profit ; and the advantages they enjoyed were from the free
29 choice of God. For God repents not of
30 his mercy and his gifts. As you also were once unbelievers, but have now ob-

31 tained mercy through their unbelief ; so
they also remain unbelievers, that by the
mercy shown to you they may be induced
32 to seek for mercy. For God hath given
up all to unbelief, that he might have mercy
upon all.

33 O the immeasurable riches of God's
wisdom and foresight ! How unsearchable
his purposes, and his ways how untraceable !
34 For who has searched out the determi-
nation of God ? Or who has been his
35 counsellor ? Or who has first given to
him, and can claim a recompense from
36 him ? For from him and through him and
unto him are all things. To him be glory
for ever. Amen !

CH. XII. On account of these mercies of
God, I beseech you to present yourselves
as a living sacrifice, holy and acceptable
to God ; to give him the service of your
2 mind. Conform not yourselves to the

present state of things, but transform yourselves by having a new mind ; that you may be able to prove, by your experience, what the good and acceptable and perfect
3 will of God is. By the authority given me, I charge every one of you not to think more highly than he ought to think ; but to have a modest estimation of himself, proportioned to the degree of Christian truth which God hath given to each
4 one. For as we have many members in one body, but all these members have not
5 the same office ; so we, many, are one body on Christ, and severally members of
6 one another, having different gifts according to the favor shown unto us. Is it preaching publicly ? Let each one preach according to his proportion of knowledge
7 in the Christian faith. Is it ministering to the wants of others ? Let him minister.
8 Let the teacher teach. Let the exhorter

exhort. He who distributes alms, let him distribute with impartiality. He who presides, let him preside with attention. He who performs works of mercy, let him do them cheerfully.

9 Let love be without insincerity ; abhor
10 evil, adhere to goodness. Let your affection for each other be the fondness of a brother. Excel one another in mutual
11 deference. Not slothful in business ; fervent ; serving the Lord ; rejoicing in hope ;
12 patient in tribulation ; assiduous in prayer ; supplying the wants of Christians ; seeking
13 occasions of hospitality. Bless those who persecute you ; bless, and curse not. Rejoice with the joyful, and weep with the afflicted.
14 Be impartial toward one another ; aspire not to the high, but associate with the suffering. Be not wise in your own
15 conceits. Render no one evil for evil.
16 Study what is commendable in the sight

18 of all men. If it be possible, as much as
lieth in you, live peaceably with all men.
19 Beloved, avenge not yourselves, but give
way to the angry ; for it is written, “ Ven-
geance is mine, I will recompense, saith
20 the Lord.” Therefore, if thine enemy
hunger, feed him ; if he be thirsty, give
him drink ; for, by so doing, thou shalt
21 heap coals of fire on his head. Be not
overcome by evil, but overcome evil with
good.

CH. XIII. Let every one submit to those
in authority. For there is no authority but
from God ; and they who are in authority
2 are appointed by God. So that he who
resists the authority resists the appoint-
ment of God ; and they who resist will
3 bring punishment upon themselves. For
rulers are not a terror to good works, but
to evil. Wouldst thou not be afraid of
those in authority ? Do well and thou

4 wilt be praised by them ; for they are
God's ministers for thy good. If thou do
evil, fear ; for they bear not the sword in
vain, but are God's ministers to punish the
5 guilty. Therefore it is necessary to be
submissive, not only because of punish-
6 ment, but for conscience' sake. For this
reason, also, pay tribute ; for they who de-
vote themselves to the care of it are ser-
7 vants of God. Render, then, to all their
dues ; tribute to whom belongs tribute ;
custom, to whom custom ; reverence, to
whom reverence ; regard, to whom regard.
8 Owe no one any thing but mutual love ; for
he who loveth his neighbour has fulfilled
9 the law. Therein it is written, " Thou
shalt not commit adultery, thou shalt do
no murder, thou shalt not steal, thou shalt
not bear false witness, thou shalt not
covet " ; and if there be any other com-
mandment it is comprehended in this pre-

cept, "Thou shalt love thy neighbour as
10 thyself." As love seeketh to do no ill to a
neighbour, therefore love is the substance of
the law.

11 Especially, considering what time it is,
for it is now the hour for us to arise from
sleep ; for our reward is nearer than when
12 we became believers. The night is far
spent, the day draws near. Then let
us lay aside the works of darkness and
13 put on the garments of light. Let us walk
decorously, as in the daylight ; not in rev-
elling and drunkenness, not in fornication
and debauchery, not in strife and conten-
14 tion ; but put on the Lord Jesus Christ ;
and guard against sensual indulgence.

CH. XIV. Kindly receive the weak in faith,
2 but excite no doubts in his mind. One
believes it to be right to eat all things ; the
3 weak one eats herbs. Let not him that
eats despise him who does not eat, nor let

him who does not eat condemn him that eats, for God hath graciously received him.

4 Who art thou that judgest another man's servant? To his own master he stands or falls; possibly he will stand firm, for God is able to establish him.

5 One man makes a distinction in days; another makes no difference. Let every
6 one be fully settled in his own mind. He who observes a day observes it through reverence to the Lord; and he who does not observe a day does not observe it from reverence to the Lord. And he who eats eats in the fear of the Lord, for he gives thanks to God; and he who abstains from meats abstains in the fear of the Lord,
7 and blesses God for his food. No one of us liveth to himself, and no one dieth to
8 himself; for if we live, we live by the will of the Lord, and if we die, we die by the will of the Lord. So that, living or

9 dying, we are the Lord's. For this reason
Christ died and arose and lived ; that both
the dead and the living might be sub-
10 ject to him. Why, then, dost thou con-
demn thy brother ? Or thou, why dost
thou despise thy brother ? For we shall
11 all be judged by Christ. It is written,
" As I live, every knee shall bend and
12 every tongue vow to God." So, then,
every one of us shall give an account of
himself to God.

13 Let us no longer decide upon one another's
conduct ; but rather come to this de-
cision, not to afford an occasion of erring
14 or of sinning to a brother. I know and
am persuaded, through the Lord Jesus, that
15 there is nothing in itself unclean. If by
meat thy brother be injured, thou dost not
16 yet conduct thyself according to love. Do
not by thy meat destroy him for whom
Christ died.

Do not expose your blessing to reproach.
17 For the kingdom of God is not meat and
drink, but righteousness and peace and joy
18 by the spirit of Christ. He who in these
respects obeyeth Christ is well pleasing
19 to God, and approved by men. Let us,
then, seek for peace and for the edification
20 of one another. Destroy not, for the sake
of meat, the work of God. All things
are clean, but it is wrong for a man to
21 tempt to sin by what he eats. It is well
neither to eat flesh, nor to drink wine, nor
to do any thing by which thy brother may
be tempted, or be impeded, or weakened
22 in faith. Art thou persuaded that Chris-
tianity permits thy license ? Use it piously.
Happy is he who condemns not himself,
23 in what he approves. But the doubter is
condemned if he eat, for he eats without
conviction, and whatever is done without
conviction is sin.

CH. XV. We who are strong ought to bear the infirmities of the weak, and not
2 please ourselves. Let each one of us
please his neighbour in what will promote
3 his edification. For Christ pleased not
himself, but, as it is written, "The re-
proaches of those reproaching thee fell
4 upon me." Now, whatever was formerly
written was written for our instruction,
that by the examples of patience and com-
fort in the Scriptures we may have hope.
5 The God of patience and of consolation
grant that you may be in concord, accord-
6 ing to Jesus Christ ; that with one mind
and one mouth you may worship the God
and Father of our Lord Jesus Christ !
7 Wherefore be friends to each other, as
Christ has received you among his friends
for the advancement of the true worship
of God.
8 I declare that Jesus Christ was minis-

ter of the circumcised for the sake of
God's truth, to fulfil the promises unto
9 the fathers ; that for mercy the Gentiles
should glorify God. As it is written,
“ Therefore will I acknowledge thee among
the Gentiles, and sing praise to thy name.”
10 Again, it is said, “ Rejoice, ye Gentiles,
11 with his people.” And again, “ Sing to
the Lord, all ye Gentiles, and praise him,
12 all ye people.” And Isaiah says, “ Of
Jesse shall be the root of him who is
born king of the Gentiles ; on him shall
13 the Gentiles trust.” May the God of
hope fill you with all joy and peace through
the faith, that you may be confirmed in
this hope through the aid of the holy
spirit !
14 My brethren, I myself am persuaded
that you are full of benignity and per-
fectly instructed in duty, and are able to
15 counsel one another. Yet have I writ-

ten to you in some parts rather freely,
brethren, that I might remind you of what
16 you very well know. For God esteemed
me worthy to be a public servant of Jesus
Christ to the Gentiles, a ministering priest
of the Gospel of God, that the oblation
of the Gentiles might be acceptable, being
17 consecrated by the spirit of holiness. In
this offering to God, by Jesus Christ, I
18 have cause for glorying. For I dare not
say any thing of those things which Christ
has not wrought by me, by word and deed,
by the power of working various miracles,
by the help of God's spirit, for the con-
19 version of the Gentiles ; so that from Jeru-
salem round to Illyricum I have published
20 the Gospel of Christ. So ambitious have
I been to proclaim the Gospel ! Not where
Christ has been named, lest I should build
21 on another's foundation ; but, as it is writ-
ten, " They who have not been told of

him shall see, and they who have not heard shall perceive."

22 For these reasons I have been often
23 prevented from coming to you. But now,
as I have no longer an opportunity of being
useful in these parts, and have been desir-
24 ous, for many years, of coming, whenever
I shall go to Spain, I will come to you.
I hope, in passing through, to see you, and
to be helped forward on my way, after I
shall have been partially refreshed by the
sight of you.

25 At present, I am going to Jerusalem to
26 carry alms to the Christians. For Macedonia and Achaia have been pleased to
make a contribution for the poor brethren
27 in Jerusalem. They have been pleased
to do it ; and are they not their debtors ?
For if they have imparted to the Gentiles
spiritual blessings, they ought surely to min-
28 ister to their bodily comfort. When I

shall have performed this and completed for them this deed of benevolence, I will
29 come through your city into Spain. I well know, that, in coming to you, I shall come with the full blessings of the Gospel of Christ.

30 I beseech you, brethren, by our Lord Jesus Christ and by spiritual love, to help
31 me, by prayers to God for me, that I may be delivered from unbelievers in Judea ; and that this service of mine for Jerusalem
32 may be acceptable to the Christians ; that I may come to you, if it please God, rejoicing at the result of my labors, and enjoy
33 the solace of your company. The God of peace be with you all ! Amen !

CH. XVI. I commend to you Phœbe, our sister, hitherto a deaconess of the church
2 of Cenchreæ. Receive her, a disciple, as becomes disciples, and assist her in whatever she may need ; for she has helped many and me myself.

3 Salute Priscilla and Aquilas, my fellow-
4 laborers in Jesus Christ, who have ex-
posed their necks for my life ; to whom
not only I give thanks, but also all the
5 Gentile churches. Salute, likewise, the
believers who are in their house. Salute
my beloved Epenetus, the first fruits of
6 Asia to Christ. Salute Mary, who has
7 labored much for us. Salute Andronicus
and Junias, united to me by a common
origin and a common imprisonment ; who
are distinguished among the teachers of
truth, and who acknowledged Christ be-
8 fore me. Salute Amplias, a dear Chris-
9 tian friend. Salute Urbanus, a fellow-
Christian laborer, and Stachys, my friend.
10 Salute Apelles, a tried Christian. Salute
11 the faithful of Aristobulus's family. Salute
Herodion, my countryman. Salute the
12 believers in the family of Narcissus. Sa-
lute Tryphena and Tryphosa, who have

labored for the Gospel. Salute the beloved
Persis, who has labored much for the truth.
13 Salute Rufus, a choice Christian, and his
14 mother, who is mine. Salute Asyncritus,
Phlegon, Hermas, Patrobas, Hermes, and
15 the brethren with them. Salute Philologus
and Julia, Nereus and his sister, and Olym-
pas, and all the believers that are with
16 them. Salute one another with a holy kiss.
The churches of Christ salute you.

17 I beseech you, brethren, to beware of
the factious, and of those who raise objec-
tions to the instructions which you have
18 received, and shun their company. For
such serve not our Lord Jesus Christ, but
their own gratification ; and by soft words
and fair speeches deceive the unsuspecting.
19 Your love of obedience is well known. I
rejoice at this ; but I wish you to be so
prudent that you may not be deceived, so
20 good that you may not deceive. The God

of peace will quickly tread all evil under your feet. The blessings of our Lord Jesus Christ be yours !

21 Timothy, my fellow-laborer, and Lucius and Jason and Sosipater, my countrymen, salute you. I, Tertius, who am writing this epistle, send my Christian salutations. 22
23 Gaius, whose hospitality I and the whole church here enjoy, salutes you. Erastus, the treasurer of the city, salutes you and 24 the brother Quartus. The blessings which our Lord Jesus Christ has brought be with you all ! Amen !

25 To Him who is able to establish you according to my teaching, which is the same as the preaching of Jesus Christ, wherein is the revelation of a mystery, 26 once concealed from all, but now, by the command of the unchangeable God, made known, and, in accordance with the prophetic Scriptures, transmitted to all na-

tions, to bring them into subjection to the
27 faith ; to the only wise God, whom Je-
sus Christ has revealed, be glory for ever !
Amen !

NOTES.



N O T E S.

CH. I. PAUL commences the Epistle with an expression of affectionate regard to the Christians at Rome, asserting his authority and his love.

1-4. See Marsh's *Michaelis*, *Intro.*, Vol. II. p. 518.

11. Not necessarily miraculous, but the comfort Christianity imparts.

13. Others may prefer to translate, "receive the fruit of your piety and virtue"; but the connection, I think, requires the meaning given, though unusual.

16. Not ashamed to preach this doctrine even at Rome. Thus Paul comes to the subject of his Epistle, which is to set forth the truth, that the Gospel alone is effectual to acceptance with God.

17. "Live by faith," literally, and so would I translate, if "to live" be understood to mean, to live a good, and therefore a happy, life. *Hab.* ii. 4.

28. There is a play upon words in the original, which may in part be made to appear by translating thus: — "As they would not have a right knowledge of God, God gave them up to an unrighteous mind." "Not exercising their minds to search out the truth, God left them to an unsearching mind." *Locke.*

CH. II. Having given the state of the Gentile world, in chapter second Paul turns to the Jews.

13. The law was read in public, and, owing to the scarcity and value of manuscripts, many persons had no other way of learning it.

20. Some might translate "having a shadow, or a glimpse, or a semblance of religion, as given by the law."

24. Ezek. xxxvi. 22.

29. I have given a definite sense to this passage, which in the original is, at the present time, ambiguous. Paul, as Locke, and, according to Koppe, as Le Clerc suppose, refers to the spiritual sense of the Mosaic law, which implies a right spirit in him who thus observes it.

CH. III. 4. Ps. li. 4.

5. I found, after writing the last clause, that Locke had nearly the same words:—"I must be understood to say this in the person of a carnal man pleading for himself." The insertion of this parenthesis shows the Apostle's reverence. It might be rendered, "I speak as an accused person." If God is to judge other nations, the objection is invalid. The Gentile might make the same plea.

7. Koppe renders "my idolatry," regarding the Greek word as a Hebraism. I have chosen a word having a wider meaning.

8. The insertion of "on this principle" was necessary, to show that Paul had reference to the principle, and not to his calumniators.

10. The Apostle has shown that the Jews had supe-

rior advantages. He now shows, that, notwithstanding these, they are not more religious. This he proves from their own Scriptures, by bringing forward what their prophets had said of them.

12. Become abandoned, or, like stale food, thrown away as useless. Dr. Noyes translates "corrupt," which perhaps is preferable to the literal rendering. Ps. xiv. 2, 3.

13. Ps. v. 9. Ps. cxl. 3. Ps. x. 7.

15, 16. Is. lix. 7, 8.

18. Ps. xxxvi. 1.

20. The passages cited by Paul in the preceding verses prove that he regarded the Psalms and Prophets as part of the law, to which he refers in this verse. Paul reasons thus : — The whole history of the Jewish nation proves that the institutions of Moses are insufficient to keep men obedient. Therefore they must look elsewhere for acceptance.

22. I have endeavoured to give the intensive meaning of the two phrases, "to all and upon all." Locke paraphrases, "is extended to and bestowed on all who believe in him." The verse might read, — "Terms of acceptance are announced to all without exception who believe; that acceptance which is to be obtained by faith in Jesus Christ."

25. "A mercy-seat," Mede, and after him Locke. "Covering of the ark," Hammond and others. Because, says Hammond, "God exhibited and revealed himself in Christ, as the propitiatory was the place where God was wont to exhibit himself peculiarly."

27. By the doctrine which promises happiness by

obedience to the divine law? No, but by that which refers all to confidence in the divine benignity.

31. I follow Koppe in making the law here signify the Old Testament. The quotations prove this to be Paul's meaning.

CH. IV. 3. Gen. xv. 6. Paul goes on to show that the doctrine he has advanced does not militate with the Old Testament. This he proves by the examples of Abraham and David. He argues, first, that if Abraham was not accepted for merit, no Jew can pretend to be; that if he was saved by faith, or trust in God's benignity, all his posterity must look for happiness by the same means. This reasoning is conclusive to Jews, who knew the sanctity of Abraham and who boasted of their descent from him.

Abraham was probably before his call an idolater, if we may believe Josephus, Maimonides, and even the book of Joshua, xxiv. 2. If not circumcised when accepted, the argument is still more cogent. See Koppe, v. 5.

17. Gen. xvii. 5. Paul proves, not only that circumcision is of no avail, but that the other Jewish rites are also inefficacious. Instead of "by the power of God," the sense may be, "this he owes to God."

I have followed Koppe in translating the last clause as referring to men. He gives Schmidt as his authority. This clause may refer to the miraculous birth of Isaac, or may mean only that God has all power, and can determine whom to make happy long before they exist. The promise was made to Abraham 695 years before Moses.

18. Gen. xv. 5. If Abraham had such confidence, shall we distrust the same God, who has raised Jesus Christ from death?

20. "Giving up his opinion to God." Wakefield.

24. Schleusner gives to the word rendered "impute" in the common version the translation which I have adopted. "Impute" is the literal meaning, but it is liable to convey a wrong impression.

CH. V. 4. I know of no better translation for δοκιμή. "Quum tales sumus quales nos esse oportet, indoles probata, perfecta." Koppe. Schleusner does not give a different sense. Locke, — "Giveth us a proof of ourselves, which furnishes us with hope."

11. Paul has enumerated the grounds for boasting, or rejoicing, which belonged to the Gentile convert. Freedom from slavish fear, the promise of happiness, Christ's death and life, and the favor of God. See Locke's note respecting the terms *ungodly*, *enemies*, *sinner*s, as applied by Jews to Gentiles.

12. The argument now adduced is, that Jesus Christ alone offers the means of obtaining acceptance with God and eternal happiness.

Death was declared to be the punishment of Adam's sin. He was in a certain sense the father of sin and death. All after him to Moses died, though they were not threatened with the punishment of death like Adam, and were not, therefore, under a law like him, and knew not the penalty annexed to one transgression. Adam may thus be said to have brought death; and Christ, by announcing the doctrine of immortality, brought life. Being the first transgressor, Adam was

the author of transgression, in a certain sense. In this sense the Apostle employs the illustration to bring truth home to the mind of a Jew.

14. Did not sin knowing the consequences, like Adam. The weight of authority favors the translation, "of him who was to come," referring to Christ. But the Greek does not convey this thought, nor does the connection require it. It may be left obscure, as I have endeavoured to do, or be understood to refer to the wickedness and death of which Adam was the sign. So Koppe, but not Ammon, his commentator.

15. Wakefield and Locke give the classical meaning to *οἱ πολλοί*. It is very doubtful if Paul intended to be so understood. He may refer to those ignorant of the law, who became subject to death after Adam. At any rate, the antithesis is equally striking as it stands in the translation. Locke's observation is worthy of notice:—"The comparison lies not here between the numbers of those that died and the numbers of those that shall be restored to life, but the comparison lies between the persons by whom this general death and this general restoration to life came. Adam's lapse came barely for the satisfaction of his own appetite and desire of good to himself; but the restoration was from the exuberant bounty and goodwill of Christ toward men."

18. This verse may favor the translation of Locke and others in ver. 15.

21. Adam was the father of a race liable to sin and death. He showed the necessity of another Adam, who should be the father of a virtuous and immortal race.

CH. VI. This chapter is a digression from the main argument, in which Paul obviates the objection, that, as Christianity gives a free pardon to past sins to those who embrace it, therefore this same favor will be continued after they become Christians, and thus Christianity be made to countenance vice. Paul obviates this objection by showing the true nature of Christianity, and proves it to be a false inference, that, because men are received after being sinners, therefore they may keep on sinning. This he illustrates by showing, that, in becoming Christians, men die to sin. They are buried in baptism. Thus imitating Christ, save that the death endured is only death to sin.

The illustration is adapted to the notions prevalent at the time the Epistle was written.

3. I have inserted "similitude" in this verse, and "emblematical" in the next; the sense requires it. I am indebted to Locke for my translation of these verses; although I have ventured to differ from him in some particulars. By baptism we died to sin, as he died for it. "Glorious life with the Father";—"was raised from the dead by the glorious power of the Father," may be preferred.

5. If we have become of his family (ingrafted into his stock) by partaking of his death, we shall bear the same relationship when revived. Perhaps the meaning may be thus expressed:—"That, made truly like him in his death, we may be like him in his resurrection."

See Jahn's *Archæology*, § 325, for Jewish notions

of baptism. Baptism buried the proselytes in water, and they rose new-born sons of Abraham.

6. "Our former selves." Belsham. "*Vetus illa cogitandi vivendique ratio, quam naturam in quibusvis linguis dicere solemus.*" Koppe.

"Body of sin" may be a periphrasis for sin, or it may be interpreted, "the power of sin over the body."

7. A note on this verse, made while in the Divinity School at Cambridge, contains the following remark: — "Death is here used figuratively. He who is changed by Christianity is justified, or approved, as free from sin."

I give this note as it stands, without claiming the suggestion as my own, or attributing it to another. In the remaining portion of the argumentative part of this Epistle, I shall be greatly indebted to notes taken while at the Divinity School. If it would be audacious to publish these hasty scrawls of mine as the opinions of one so distinguished as a critic and so eminent as a teacher as he who then filled the chair of Professor of Sacred Literature in Harvard University, it would be no less ungrateful in his pupils not to acknowledge, as one of them has done, that they "esteem it an invaluable privilege to have been introduced to the study of the New Testament under the clear and able guidance of Mr. Norton."

11. "Dead for sin, living for God," might be the rendering.

13. "Arms of iniquity," "arms of justice." Tremillius.

"Regenerated men." Or, "regenerated from the dead."

22, 23. Death was regarded as the punishment of Adam's sin, death without the promise of an hereafter. In this way I have translated, until Paul speaks of the natural consequences of disobeying the laws of life; these certainly tend to destruction. The word *death* may convey the same thought to one who is not a Christian, but it is not the impression usually left on the mind in a Christian community. Perhaps the ambiguity of the original ought to be preserved, some may think.

CH. VII. Paul, having addressed the Gentile converts in the preceding chapter, now directs his words to the Jews. He first shows his countrymen that they are released from the law by the coming of Christ. Then from ver. 7 to ver. 12, in Chapter VIII., he proceeds to point out the inefficacy of the law. The law is good, but ineffectual. Representing an individual under the law, where he speaks in the first person, meaning any Jew, he contrasts the Jew with the Christian, and shows the miserable slavery of a man under the dominion of sin, who has not the new motives of the Gospel.

8. If we could suppose a human being without moral obligation, he would not know what was wrong.

9. Lived in infancy, or childhood, without a law.

13. What was designed for good, being abused, caused more wickedness than if not bestowed. Sin appears truly corrupt, when he who has advantages perverts them to his destruction.

15. Wakefield, and after him Belsham, translate, "What I approve, I do not." The Greek requires

directly the reverse, as Beansobre and Lenfant have rendered, "je n'approuve point ce que je fais." But not so Locke.

17. Under the figure of a slave, compelled by a tyrant to do what is hateful, and wanting strength to deliver himself, the Apostle displays the inadequacy of the law. "Video meliora proboque, deteriora sequor."

CH. VIII. The power of Christianity, which did not belong to the law, is now set forth. The Gospel affords motives enough to deliver from this wretched slavery. The first eleven verses of this chapter are intimately connected with the preceding.

9. If any of you have not the Christian spirit, he is not a disciple. Perhaps it would have been well to have inserted "My brethren," as Paul here addresses the Christians at Rome.

15. Slaves who are obedient do not enjoy their master's love, but are only freed from fear of the cross and the threatening lash, says Koppe, who quotes Horace, — "Nec furtum feci, nec fugi, si mihi dicat Servus." From the same commentator I learn that Grotius supposes that the word *adoption* has reference to the former servile condition of the converts to Christianity. Being free, they are treated as sons, and in their addresses can employ the new and endearing title, Father. Gentiles, as well as Jews, could now cry Abba.

18. Paul now obviates another objection to the Gospel. The Jews expected, that, when the Messiah came, he would make them a free people, and that they

would enjoy a peculiar share of temporal good fortune. How can you Christians pretend to God's favor, still more to be followers of the Messiah, when you are in such a wretched condition? Paul shows that the reward is future and eternal.

19. I have given the best meaning in my power to this difficult and glorious passage. I cannot suppose that the translation will satisfy others, as it does not myself. I have followed Koppe and Rosenmüller.

"Creation" by *prosopopœia* for *intelligent creation*. It might have been rendered "universal nature"; and I have once substituted *nature* for *creation*.

By a bold figure, the Apostle presents the whole creation as subject to wretchedness and mortality, contrary, indeed, to its will, as both animate and inanimate nature enjoy existence; but intelligent beings are sustained under present misery by a hope of deliverance and immortality, a hope which the Gospel sustains and confirms. The desire of all ages has its gratification in Jesus.

"Looking forward to the revelation of the reward which Christians are to receive." Possibly this translation may be preferred to the one given in the text.

20. "Sin and folly" may be better than "grievous misery," the consequence.

Locke has for "governor," "the guile of the Devil." Beansobre and Lenfant, in a note, "*à cause de l'homme et de son péché.*" I prefer to leave it ambiguous.

26. The spirit spoken of in this passage I take to be the spirit of Christianity. This spirit within us is

accepted by God even without our utterance. Or, literally, unuttered groans are received. Our Christian principles plead for us. It would be out of place to remark how beautifully Paul portrays the Christian's support amid calamities.

The Christian spirit personified is represented as separate from the mind. This supports in afflictions, and even when ignorant what to pray for, or when unable to pray, if the proper dispositions be retained, the Christian is recommended to God, and the good which God designs, though unasked for, will be conferred.

27. This verse may not be very literally translated, but I believe it expresses Paul's meaning. See Koppe and Rosenmüller.

28. Koppe renders the last clause, "men by God's favor the most blessed,—*felicissimis* his per Dei gratiam hominibus." He does not agree with Le Clerc in the translation I have adopted.

29. This verse might begin, "We, who were objects," &c.

30. The present tense might make the passage more striking. "Those he separates, he invites," &c.

The note of Koppe may here be in place. "We are not to consider the sentiment herein contained as applying to all men universally, so as to invert the sentence, 'Those he did not separate, these he did not invite,' &c.; since the passage contains a mere description of that happiness which the Romans, together with all other Christians, received from the Gospel."

Nothing more is intended than the foreknowledge of God, which every Christian will admit. The passage,

then, may be considered as referring to those who are Christians, according to God's purpose of forming a Christian church, whoever may be its members.

33. I follow Locke and Griesbach ; and, according to Koppe, Erasmus and Schoettgen, in the punctuation of this and the three following verses.

36. Ps. xliv. 22. The Apostle could hardly refrain from applying this passage to himself and his fellow-laborers, when the thought of his present trials entered his mind. The weight of these could only be overbalanced by the exceeding weight of glory in the other scale.

39. "Neither heaven nor earth," I have rendered. It is doubtful, however, whether the words mean "neither prosperity nor adversity," "neither distinction nor obscurity," or "neither powers in heaven nor powers on earth."

CH. IX. A new topic is now presented, connected by contrast with what preceded ;—the miserable moral state of the Jews, and the inevitable consequences which must follow, unless they embrace the Gospel. This subject the Apostle pursues to the end of the eleventh chapter.

The question proposed to be answered by Paul relates to peculiar privileges, to means of improvement. These have always been given by God unequally. They are conferred, not on account of any peculiar excellence in the individual who receives them, but are for discipline. It is not by the gifts, but by the use made of them, that we are to judge of God's favor to any persons.

So far are special means of moral improvement from being a proof of God's favor, that they are rather an evidence that the objects of them are not yet sufficiently advanced in virtue. The object of all the dispensations from heaven, that is, of all peculiar means of moral improvement, is to reform men, to make them better. It is their ignorance and vice, and not their virtue, which causes these means to be offered. By the use made of privileges will they be judged.

The Jews had so long considered themselves as the peculiar people of God, that they believed their privileges were marks of God's favor. They could not believe that they should be rejected, especially as the Messiah was to be born in their nation. Two points, then, are to be kept in view in reading this and the next two chapters.

First, that the will of God is unrestrained ; not influenced by partialities, as the Jews supposed, though guided by eternal wisdom and perfect benevolence.

Second, that peculiar privileges, external distinctions and means of improvement, are not given as the reward of virtue, but for discipline. They are remedies for evil, rather than favors for goodness.

1. Jahn, with other critics, suggests that this verse contains an adjuration. I endeavoured so to translate. "Christ knows I lie not ; my conscience, enlightened by the Holy Spirit, or my inmost mind, testifies to my veracity." The heretic, the apostate, Paul, could not commence in a manner more likely to dispel prejudice.

3. This strong hyperbole is in keeping with the

Apostle's style, and with the usual meaning of the Greek; Wakefield and other able critics think differently.

4, 5. See Norton's Statement of Reasons, p. 148.

6. Paul proves to the Jews, that, as natural descendants of Abraham, they had no claim on the favor of God. This appears from the fact, that God had set aside some of their ancestors and taken others, and bestowed privileges upon them.

7. Gen. xxi. 12.

10. Jacob and Esau are strong examples in point.

13. Mal. i. 2, 3.

14. Here Paul refers to the admission of the Gentiles.

15. Exod. xxxiii. 19.

16. Isaac and Esau are supposed by Locke to be here referred to.

17. Ex. ix. 16. "What is said *concerning* Pharaoh." He is an example of a man punished, not because he was worse than others, but from causes inscrutable to men and known only to God.

19. The Apostle has proved from Scripture that God's dealings with the Jews are not inconsistent with his promise, nor with what he had taught the Israelites of his plan of government. He now proves the same on general principles. See Belsham *in loco*. This is one way of stating Paul's course of thought. Another is this. The unbelieving Jew, admitting what has been said, asks, Who opposes? If God is determined to give a new dispensation to the Gentiles, what is that to us? we do not resist his will. Paul

does not give a direct reply to this question, but shows that the Jews had long been obstinate and disobedient, that God had long borne with them, and that in the rejection of them he was now displaying his power.

Under the circumstances, the destruction of the Jewish state and polity was necessary in order to spread the religion. Had the Jews accepted Christianity, the Apostles, being themselves Jews, would have confined their attention to their own nation. It is not intended that other means might not have been resorted to, and would have been, if the Jews had remained virtuous. But taking them as they were, their dispersion was for the gathering together of the Gentiles. From ver. 25 to the end of the chapter, the Jews are taught from their own Scriptures how evil they had been; and that they might have expected no more favor, but rather punishment for their sins; for this consequence was agreeable to the declarations of their prophets.

25. Hosea ii. 23 : —

“I will have pity upon her that was called Unpitied;
And I will say to them called Not-my-people, Thou
art my people.”

Noyes's Prophets, Vol. I.

26. Hosea i. 10 : — “In the place where it was said to them, Ye are not my people, there shall it be said to them, Ye are the sons of the living God.”
Noyes's Proph., Vol. I.

27, 28. Is. x. 22, 23 : —

“ The devastation is decreed ;
 It shall overflow in righteousness ;
 Devastation and punishment doth the Lord, Jehovah of
 Hosts, execute in the midst of the land.”
 Noyes’s Proph., Vol. I.

Would that Paul had quoted from the Hebrew, and not from the Septuagint, as he has done most frequently ; then I might have introduced Dr. Noyes’s most admirable translation into the text. The passage from Isaiah, as Paul has quoted it, is very difficult to be expressed in English. Wakefield, whose acquaintance with classical Greek is not to be questioned, despatches it in this manner : — “ For a complete and short account will the Lord make upon the earth.”

29. Is. i. 9. “ A small remnant.” Noyes. “ Pauci superstites, seminum instar, quæ ad sementem servantur, unde nova messis expectatur.” Koppe.

33. Is. xxviii. 16 : —

“ Behold I have laid in Zion a foundation-stone,
 A tried stone, a precious, a deep-laid corner-stone ;
 He that trusteth in him shall not flee away.”
 Noyes’s Proph., Vol. I.

Is. viii. 13, 14 : —

“ Let him be your fear, and let him be your dread !
 And he shall be to you a sanctuary ;
 But a stone of stumbling and a rock in the way
 To the two houses of Israel.”

Noyes’s Proph., Vol. I.

Belsham remarks, — “ The Apostle quotes from memory and from the LXX. translation ; and to answer his

purpose he cites from two prophecies, blending them so as to express his own meaning in Scripture language. The unpleasing truth would be less offensive, when expressed in the words of Scripture." If the prophets distinctly announced the rejection of the Israelites, they ought to expect it. This is what Paul teaches.

The life and teachings of Jesus were offensive to most Jews. Koppe suggests that the language of the prophet may be symbolical. He says, "that it was customary in the East to put up rocks, as an asylum, to which if any one fled, he was safe. Hence the sense may be, I will lay my power in Zion to preserve those who trust in it, I will destroy those who despise it." Koppe *in loco*.

CH. X. 5. Lev. xviii. 5. "Keep my statutes and my judgments; which if a man do, he shall live in them." To be happy by the law, a man must keep it perfectly. Who has or can do it? The Gospel means of obtaining happiness are very simple. It is not necessary to go up into heaven to learn Christ's doctrines, nor to raise him from the dead in order to be instructed by him. His words are nigh thee; they are the doctrines we teach. Deut. xxx. 11-14.

9. This verse is the creed of Christians.

11. The passage in Isaiah, quoted in chap. ix., ver. 33, is here referred to. The common version has "not make haste." Dr. Coit suggests, "not be afraid."

12. The same Lord is Lord over all. The change wrought in Paul by the spirit of Christianity appears

throughout his writings. How he, who sat at the feet of Gamaliel, utters the spirit of universal love !

13. Joel ii. 32. "Calleth." Noyes.

15. Is. lii. 7. The necessity of teachers proves that some must receive favors denied to others. It shows, too, incidentally, the need, on the part of man, of exertion to evangelize the world. What is to be left to Providence, and what man ought to do, as God's providence on earth, is not very definitely marked out in most minds. Paul may teach on this point.

16. Is. liii. 1.

18. Ps. xix. 4. "The sound of their voices," might give the meaning of Paul. This and other quotations explain the Apostle's method of quoting Scripture. They show, too, his wonderful familiarity with it; even supposing him to have had a copy of Isaiah and other sacred writers with him at Corinth. Belsham remarks upon the indefatigable exertions of the Apostles. If one of them could use the words of the Psalmist, how faithful must the first heralds of the Gospel have been! Not thirty years had passed since Christ's resurrection, and yet "the light of the Gospel, like that of the natural sun, had diffused itself over every part of the habitable world." Words like these could be used without being regarded extravagant.

19. Deut. xxxii. 21.

20, 21. Is. lxxv. 1, 2.

CH. XI. Paul now endeavours, while pursuing the argument, to keep the Jews from being despised by

the Gentiles on account of what he had said. Though the generality of his nation had rejected the Gospel, yet all had not; and he expresses his hope, if not his belief, that all will hereafter be Christians.

3, 4. 1 Kings xix. 14, 18.

8. Is. xxix. 10; vi. 10. Deut. xxix. 4.

9, 10. Ps. lxxix. 22, 23. In the midst of conviviality, let them receive punishment for their injuries to me.

This conduct of the Jews was not new. Even in David's time, some of their nation deserved the language used.

11. So wretched as to perish.

12. If by the incredulity of the Jews the world be enriched, and by their rejection the nations partake of the riches of God's favor, how much more will the acceptance of the Gospel by the Jewish nation save the world! This is the thought in Paul's mind, I conceive, but to express it without a paraphrase from his words is the difficulty. Schleusner gives, for the meaning of the word translated "fulness," — "How much more will their reception into the band of disciples redound to the happiness of the world!" He afterwards states that it may mean the whole multitude of Christians, that form the body of which Christ is the head, intimately united to him. "Head over all things to the church, which is his body, the fulness of him who completely filleth all things." I take it to mean the complete conversion of the whole nation of Israelites. Since writing the above, I find that Locke, in his note on ver. 25, translates "the whole body of the Jewish nation professing Christianity."

16. If the first fruits are dedicated to God, so will be the bread made therefrom. "The first sheaf of barley on the second day of the Passover, and the first loaves on the feast of Pentecost, were offered in the name of the people." Jahn, § 389.

17. The oleaster is that species of wild olive whose branches are grafted into barren olive-trees, that are in a state of cultivation, in order that fruitfulness may be produced. Jahn's Arch. § 71.

If a wild graft be ingrafted upon a cultivated plant, it surely is not unphilosophical to graft a cultivated with another cultivated tree. Virgil "speaks of it as a wonder, that olive-trees should strike roots from dry pieces of the trunk." Virgil's Georgics, Book II. 30. See Martyn's Translation and Notes.

"Inseritur vero ex fœtu nucis arbutus horrida."

Let one read Virgil, and he may discover that Paul was not very ignorant of grafting. Koppe supposes that he mistakes, "*Cum non oleaster oleæ, sed olea oleastro, inseri soleat.*" Jahn testifies to the contrary.

18. I have ventured on this punctuation of the verse without any adviser.

25. The Apostle closes his argument with still further caution to the Gentiles. I have followed Locke in the meaning given to "fulness."

26. "All Israel," I must think, is here used in its proper and common acceptation.

Is. lix. 20, 21. "A Redeemer shall come to Zion." Noyes. Dr. Symonds, in his "Observations upon the Expediency of revising the present English

Version of the Epistles in the New Testament," remarks, that "The deliverer will come and will turn away," is an improvement on the received version. "Shall" he might have regarded as still better.

28. "Free choice of God to their fathers," it may read.

36. Dr. Doddridge and Ammon give the same significance to the prepositions. Doddridge's words are these:—"Of him as the original author, through him as the gracious preserver, and for him as the ultimate end." The same writer quotes Antoninus, thus:—"All things are of thee, in thee, and to thee."

CH. XII. 5. "On Christ." So Koppe, "Ein Körper an Christus." "Corpus Christo, capiti suo, junctum."

6. The different duties referred to show that churches in the Apostles' time were well-organized bodies.

11. *Κυρίῳ* has the most authority in its favor. The reason why Griesbach prefers *καρῷ* is, that it is the most difficult reading, and of course less likely to be casually inserted.

12. Possibly the verb in the imperative, expressed, may be preferred; thus:—"Be active in business; fervent; serve the Lord; rejoice," &c. In this way Beausobre and Lenfant render.

16. "Perfectly united." Beausobre and Lenfant. "Having the same dispositions towards each other." Wakefield. I adopt the sentiment of Erasmus, and suppose the meaning to be, "Treat all with courtesy," "honor all men," and do not reserve your politeness for the cultivated. So Tremillius,—"Iisdem aliis in alios affecti."

19. "Give way to God the avenger." So some explain the passage, and the quotation will support this explanation. Deut. xxxii. 35.

20. "Burning coals are the groans of penitence, by which the presumption of the inimical is cured." Augustine, as quoted by Koppe.

"Cover him with burning shame." Dr. Coit. I confess that the figure here used by Paul has never been satisfactorily explained to my mind.

CH. XIII. "Principatus fato datur." Paul regards authority as it should be exercised. When it is so exercised, "Vox populi, vox Dei," may be true. And even then, though the people may be "the origin of all just power," Paul's doctrine will be correct.

7. "Regard." "Officia erga equales." Koppe.

10. "Avoid doing any ill."

11. "The hour." Norton's Statement of Reasons, p. 303.

14. "Make no provision for depraved appetites," comes nearer to the literal meaning.

CH. XIV. 1. Enter into no controversy with him. Raise no scruples. "Weak in faith" are probably Jews.

3. Jew and Gentile are here referred to.

4. Christians are answerable to God alone.

5. "Freely enjoy his own opinion." Belsham, who quotes Schleusner as authority; but Schleusner gives the interpretation in the text.

8. Depending on God for life, our conduct subject to him, if we make him our master, we are exempt from the judgment of men.

10. Thou Jew condemnest. Thou Gentile despisest.

11. Is. xlv. 23.

13. I have attempted to imitate the paronomasia in the original.

15. "Injured in virtue," it would seem from what follows.

17. "The joy which comes from making others joyful." Koppe. Cultivated by the Christian spirit.

20. I use the terms "meat" and "clean," because I conceive the Apostle refers to the Levitical law.

21. The last two verbs Wakefield omits, as of doubtful authenticity.

22. "Agreeable to the divine will," is Schleusner's rendering for what I have translated "approves." I find that Hammond has the same word.

23. "Without being convinced." Whatever is so done is sinful.

The benediction in chap. xvi., ver. 25, is added to ver. 23 of chap. xiv. in most of the ancient manuscripts. Griesbach accordingly inserts ver. 25, 26, and 27 of chap. xvi. immediately after ver. 23 of chap. xiv. As the connection seems to me to be interrupted by placing these verses at the end of chap. xiv., I follow Koppe in retaining them at the end of the Epistle.

CH. XV. 3. Ps. lxi. 9.

5. According to his example and teachings.

8-10. Christ came first to the Jews, in order that the predictions might be verified. It was God's mercy that gave Christianity to the Gentiles. But this was agreeable to Scripture; as in Ps. xviii. 49; Deut. xxxii. 43; Ps. cxvii. 1; Is. xi. 10. I have taken some liberty in translating this passage from Isaiah; it could not be translated literally and make sense.

15. This and the preceding verse are difficult to interpret satisfactorily, so various are the opinions respecting the meaning of the Greek. I know no English interpreter that agrees with me throughout.

18. Paul designs that the Jews shall know that there are sacrifices and priests among Christians.

19. Fully preached, or thoroughly planted, the Gospel. The original will admit of as strong a meaning as this. "Publish" may give the sense to modern ears.

21. Is. lii. 15 : —

"For what had never been told them shall they see,
And what they had never heard shall they receive."
Noyes.

29. Full blessings that Paul would impart.

30. By our love of a common faith. Or the mutual love we cherish.

31. Paul came to Rome a captive. Even when bringing gifts, he was not welcomed at Jerusalem, but was sent bound to Rome; so that his misgivings were not unfounded.

CH. XVI. 1. A teacher of catechumens and a visiter of the sick was Phœbe.

7. Andronicus and Junias may have been relatives of Paul, but I follow Schleusner in translating "countrymen." It is hardly probable that Paul had as many kinsmen at Rome as would be indicated by the word translated "countrymen" in this chapter.

There is no doubt that this is Junias, and not Junia.

16. "The close of all the Christian prayers," says

Hammond, " was wont to be in the form of benediction, wishing all charity and unity. So saith Justin Martyr, — ' When we make an end of prayers we salute one another with a kiss, which is therefore called the kiss of peace.' Tertullian says the kiss of peace is the seal of prayer."

19. Thus Grotius interprets, with the approbation of Schleusner and Koppe.

21. Not Luke, the writer of the Gospel and Acts. See Acts xx. 6.

25. It is conjectured that Paul wrote this benediction with his own hand. I have endeavoured to give it in English, but may have failed to express Paul's whole meaning. If so, it has not been from want of care.

The postscript, " Written to the Romans from Corinth, and sent by Phœbe, deaconess of the church of Cenchreæ," happens to be correct; although it is well known that this and the postscripts to the other Epistles were not appended until centuries after the Epistles were written, and are of no authority.



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